

we cannot altogether share his indignation.
 Ronsard had
 hardly a religious vocation; and he had not
 even kept
 strictly to his bargain; the same locks as fell
 under the
 scissors of the Bishop at Le Mans were
 dedicated by the
 pagan young ecclesiastic, in a poem, to
 Phoebus Apollo.

It was typical of the days when, drunk with
 all they
 found in the cellars of antiquity, men piled
 Parnassus and
 Olympus upon Sinai and, like Zwingli,
 peopled Paradise
 in their imagination with Jesus and Hercules,
 Adam and
 Theseus, Moses and Cato. And now Ronsard
 set himself
 to study antiquity as eagerly as before he
 had refused.
 Lazare de Baif had acquired the learned
 Daurat to tutor
 his son of twelve, Antoine; in Antoine's lessons
 he allowed
 the older Ronsard to share. The first two
 stars of the
 Pleiad had met.

Ronsard's father had died in 1544, leaving
 him more
 at liberty to pursue his bent; in 1547 Lazare
 de Baif died
 also; the two young men followed Daurat to
 Paris Uni-
 versity, where he was now made head of the
 College de
 Coqueret. There they both shared the same
 room and,
 by turns, according to the familiar story, the
 same chair:
 'Ronsard estudioit jusques & deux heures
 apres t'nuit et,
 se couchant, reserveoit Baif que se levoit et
 prenoit la
 chandelle et ne laissoit refroidir la place.'
 About this same
 time, in a wayside inn, Ronsard met another
 of his future
 fellow-poets, likewise young and

revolutionary in his poetic theories and likewise deaf, Joachim du Bellay, who soon joined the others in Paris and two years later sounded the first trumpet-call of the 'Brigade'. In 1549 appeared his *Defense et Illustration de la Langue frangaise*.

It is the signal for an attack on two fronts at once—on the learned pedants who were trying to hold the Roman Capitol against a new Gallic uprising, on the ground that literature could live only in Latin; and, at the same time,